

Chapter 1.11

The Magical Watchtowers

You will learn:

- You will learn why it is possible that the choice of Russell's to name his magazine Watch Tower was due to its secret magical implications.
- You will find out the role Enochian magic may play in tracking the lineage of the One-World-Conspiracy.
- You will be informed how the humanistic renaissance was caused by the movement of Jewish thinkers.

The Masonic Watchtowers

The Masonic Lodges are usually given a number and then are named after the location they are at. For instance, in Oregon something like 9 out 10 lodges are named after the town that they are in. However, some of the lodges are named after famous Masons such as Franklin, Lafeyette, and Washington. Others are named after Masonic themes Mystic Tie, Mystic Circle, Rising Sun, New Jerusalem, and Mizpah. Mizpah? What is Mizpah. The Watchtower Society tells us in the issue of the Golden Age 3/26/24, p. 387, that Mizpah translates Watchtower. The word Hebrew word Mizpah (also spelled Mizpeh, and Mitspeh) occurs only once in scripture.¹ And the use of the word Mizpah among the Masons is interesting.

This Author has located 4 Masonic chapters so far in the world that are named Mizpah, and three of these are in C.T. Russell's area of Pennslyvannia. These are all York Rite (R.A.M-Royal Arch Masons) lodges like Russell belonged to. They are Mizpeh Chapter No. 288 R.A.M. of Allegheny, PA, Mizpah Chapter No. 252 R.A.M. Mahonoy City, PA, and the Mizpah Chapter 96 of the Grand Commandery of Knight Templars of PA.

There is a Mizpah Lodge No. 639 in Cedar Rapids, Iowa and the Grotto, which is an offshoot of the Masons, has a Mizpah Grotto in Long Beach, CA.

What could be important enough to Masonry to call their lodges Watchtowers? The highest Masons which get cryptic and mystic, are exposed to Enochian magic, where the use of the Magical Watchtowers is the key, the heart so to speak, of Enochian Magic.

It is interesting to note that several of the Masons who founded new cults were fascinated in the name and person of Enoch, for instance Joseph Smith, Jr. and Charles T. Russell.

Joseph Smith gave himself the name Enoch, called his first community the City of Enoch, and created the communal Order of Enoch. Further, Joseph Smith, following the Jewish pseudepigraphic Book of Enoch's story, purports to narrate Enoch's experiences in the Book of Moses. (Joseph Smith, as the reader remembers, wrote the Book of Moses.) Joseph Smith in fact believed that Freemasonry went back to Enoch.

Freemasons believed that the correct pronunciation of the sacred name of the Tetragrammaton had been revealed to Enoch.² In Enochian magic the Tetragrammaton plays an important part. Each letter represents a different element. In Joseph Smith's day it was popular for Masons to trace Freemasonry back to Enoch. It is not so much in vogue now.

"...Enoch may be considered as representative of that class of mankind which in the future will be in harmony with God and have eternal life—the ones who will be brought to perfection during the Millennial Age."—Charles T. Russell, 1907³

Russell was careful not to exceed what he could back with scripture, and he was not about to break his Masonic oath of secrecy and blab about Enoch and Enochian magic. However, Russell can still be recognized as having put an inordinate amount of emphasis on Enoch. What happened to Enoch "seems to be one of the secret things which Moses says belong unto God. Deut. 29:29" WT Apr. & May 1884. Russell pointed out on numerous occasions that Enoch was the 7th man from Adam, this meaning he was the perfect man. This view was still coming out in the WT as late as 1941.⁴ The WT Society has been fascinated by Enoch's transformation, but have been variable in their explanation of it. In 1943, the WT Society tells us that "Enoch was put into a trance"⁵ That "God gave him a final vision of the New World..."⁶ and that when scripture says "transferred Him" in Heb. 11:5 that meant God granted Enoch a vision of the New World.⁷ This was a change from Russell's speculation that God may have taken Enoch to another planet. Also that year, the WT Society tells us that Enoch was the first man to prophecy of Christ.⁸

This is just a glimpse of Russell and the WT Society's fascination with Enoch. Now we will discover what Enochian Magic is about.

THE MAGICAL WATCHTOWERS

Twice a month, a magazine called the Watchtower goes out in 105 languages in about 13 million per issue. (Actually minor foreign language editions lag behind the English editions, so that the 13 million copies are not issued simultaneously.)

Yet no one has explained why Charles T. Russell chose the Watch Tower as the name and center idea of his new religion. Many return to the Bible movements like

Campbell's Church of Christ churches, have eschewed being associated with any symbology. The idea of the Watch Tower must have been very important for Russell to have situated it as the central symbol for his movement. Was he thinking that a tower towered him above others? Or was it because ancient Watch Towers could view approaching armies and thereby warn of approaching battles. Or was it chosen because Masons have been associated with building castles and cathedrals?

Each of these explanations put forth, has some merit. But there is another explanation. One that seems bizarre, so bizarre that this author dismissed it until such time as he was able to confirm C.T. Russell's Masonic membership.

C.T. Russell's membership records in the Masonic Knights Templar are kept in Ireland. The Blue Lodge records belong to the Grand Lodge of PA. Lady Queenborough in her book Occult Theocracy published in 1933 notes on page 737 C.T.Russell's masonic membership. His Masonic membership must have also been common knowledge to those associated with him, and those acquainted with the prominence Russell gave to the Knights Templar logo.

Before diving into the evidence of this chapter, this author would like to interject that the idea that Russell used the Second Adventists as the source for the name Watch Tower was the first theory this author considered. Russell associated with Adventists and moved in Adventist circles during the years leading up to the publication of Zion's Watch Tower and Herald of Christ's Presence. The Adventists frequently used the word Watchman as part of the titles of their periodicals. However, after closer-examination this author dismissed the Adventist origin as an incomplete explanation, for it doesn't really explain what happened. First, the original concept seemed to be as much the idea of a Tower rather than a Watchtower. Russell's printing firm was initially called the Tower Co. and only later became the Watch Tower. Is one to believe that later Russell substituted "Watchtower" for his company name of Tower because the Adventists use "Watchman" at a time when Russell was trying to distance himself from the Adventists? Bear in mind that under discussion is one of Russell's central symbols of his movement — the other at that time was the Knight's Templar logo. So the decision to use the word "Watchtower" was not trivial or accidental, but a very important decision. The name of Russell's religious publishing company had to express something important to Russell. Russell by this time was trying to distance himself from the Adventists, trying to remove the idea he was with them. Also noteworthy, Russell does not make any fuss about the word Watchtower. He selects it, but is silent about its importance to him. This silence needs to be taken into account by any explanation of the origin of the title "the Watchtower." Second, when this author surveyed the entire range of Second Adventist periodicals (about 30) printed prior to Russell's Zion's Watch Tower, I discovered 8 of these used the word Watchman in the title but not one used the concept of a Watch Tower. Why would Russell in the beginning, when his movement was really Adventist, substitute the magazine title Watchtower for the very popular Adventist title of Watchman? While there were no Adventist magazines prior to Russell's Watchtower magazine that used the word Watchtower, it appears that the Masonic magazine Mizpah could have served as example to Russell. The Masonic Mizpah magazine, and a masonic article in

an early Masonic Review with the title "Watchman what of the night" do prove a similarity here between that Masonic thinking and Russell's Magazine.

Evidence shows C.T. Russell was not only a high Freemason, but prominent in their schemes, in other words he was a key player. Watchtowers are very important to the very highest Freemasons. The highest secret knowledge of many Masonic rites including such rites as the Scottish Rite, the Rite of Memphis, the Rite of Mizraim, etc. is concentrated in a high level group of Illuminati. The basic group of the Illuminati is the O.T.O. The initials O.T.O. can stand for a several names for this group one being Ordo Templi Orientis (The Order of Oriental Templars). Its esoteric name is Order of To Ov. Its members also have been referred to as the Great White Brotherhood or Atlantean Adepts, and have worked with the B'nai B'rith.

The O.T.O. Illuminati teach their select group of initiates Hermetic Science (occult knowledge), magick (called Holy Magick of Light), Mysticism, and Yoga of all forms. The O.T.O. during C.T. Russell's lifetime established in every important metropolitan area, including New York, a secret hidden center (Collegium ad Spiritum Santum) where members could carry out their "great work" concealed without interference.

However, each Illuminati is nothing if he is not able to practice the Magick that gives him a knowledge of the Watchtowers and the ability to enter the four Watchtowers.

Is this bizarre? Why doesn't C.T. Russell mention any of this in his writings?

This author must unreservedly without any doubt in his mind advise the reader that C.T. Russell would never have mentioned anything of his higher esoteric Masonic knowledge to anyone. The penalties for such higher secrets are harsh. This author knows of some cases that the men were killed. Obviously without presenting, any proof on that point, the reader can simply know that the higher echelons in the esoteric group of Illuminism rarely lose their initiates, because they are so sold out to the occult. This author as a teenager studied the life of Benjamin Franklin, in order to emulate his great character. Benjamin Franklin gives no hint in his Autobiography of his intense activities in the Freemasons. Franklin was the Grand Master of the occultic Grand Orient Masons in France, and participated in many weird unchristian activities. Benjamin Franklin although hailed by many Christians as a Christian was not a Christian, in fact he gave money to a Synagogue. But the bottom line is that, a great man like Franklin, whose life was closely watched, could still get away with keeping his Masonic activities fairly secret. Only the avid historian, or the average Mason, is aware of his Masonic membership, let alone what he did in the lodge or with his Masonic brothers.

C.T. Russell was in the public eye. Everything he published was with the public eye in mind. No one should expect to find any notes or slips about Masonic activities or beliefs in Russell's writings.

C.T. Russell followed a policy of backing everything he said with a scripture. If he could not establish a point by twisting scripture in some fashion, then he would try not to

publish the point. What needs then to be looked for are-occultic strains of thought that seeped into his Bible explanations, because they had a possible scriptural explanation. There are a fair number of statements by Russell that seem to be evidence of ties to the magic of Watchtowers, but this Author must strongly emphasize that this is not written as proof that Russell used the term Watchtower because of its magic meaning. No, this chapter presents this material or evidence because to date this possible explanation has been unpublished, (Indeed, this author knows of no one else who has observed a possible magical explanation for the title Watchtower.) and this author feels it ought to be placed on the table for consideration, for investigation and possibly even rejection (if additional evidence can suffice to solve this mystery.)

WHAT ARE THE MAGICAL WATCHTOWERS?

Watchtowers are regions of the Magical Universe. The type of Magic that uses these regions is called Enochian Magick.

According to occultists, Magic is merely the use of hidden laws to bring about the will. Every person has a spark of divinity—an inner God, also called an angel or Holy Guardian Angel. The Magician is to get in touch with his Angel—his divinity. This is where his knowledge of the Watchtowers is helpful. Enochian Magick claims for itself two unique elements: an original language, and the map of the indivisible worlds. The Indivisible worlds are known as the Magical Universe. The map of this Magical Universe contains 4 Enochian regions called Watchtowers. These are the Watchtower of Fire, the Watchtower of Air, the Watchtower of Water, and the Watchtower of Earth. These 4 regions are often symbolized in ancient esoteric manuscripts. The following are the 7 planes and their regions on the map:

Occult Planes Enochian regions

Divine..... -----

Spiritual..... Tablet of Union

Causal Watchtower of Fire

Mental Watchtower of Air

Astral Watchtower of Water

Etheric Watchtower of Earth

Physical..... -----

Should all the bodies of the planes (except for the physical) be collectively taken together, the Magician calls this the Body of Light. New Age, Masonic, and Rosicrucian Magicians will then speak in terms of leaving their bodies and entering into the Watchtowers (the Body of Light). To be an advanced magician, you must be able to enter the Watchtowers.

It is an established fact the Illuminists all learn this Magic and practice it. Could there be some connection between C.T. Russell and the Illuminists who practice Enochian Magick?

In order to answer this, this chapter will explore a. the history of Enochian Magic (to be divided 3 ways: early, since Sir John Dee, and certain Masons worthy of study), b. clues in Russell's works that may indicate a connection in thought with Enochian Magick.

WHAT IS THE HISTORY OF ENOCHIAN MAGIC?

The history of Enochian Magick is tied in part to the history of the masonic Hermetic Order of the Golden Dawn. Sir John Dee (1527-1608) made Enochian Magic known to the esoteric initiates of the Elizabethian Era. However, the roots of Enochian Magick go back before Dr. John Dee.

The name of this magic comes from Enoch. Josephus in *Antiquities of the Jews*, relates that some Jews identified Enoch as the Sun God. This identification can be better understood knowing that the Hebrew word we translate Enoch comes from the Hebrew word chanak (pronounced khaw-nak') meaning to initiate or discipline. Note also in Gen. 5:21-23 that Enoch lived exactly 365 years. Enoch, the Initiator, living 365 days, as the Sun God gave his name to Enochian Magic.

Esoteric thought from Egypt was learned by the Greeks. Hermes was originally an Egyptian. Hermetic thought and Pythagorean thought (secrets of Geometry), including magic, have been passed down through the years by secret groups.

Today, geometry is merely a field of math dealing with shapes and numbers, but throughout history geometry has been viewed as sacred. Sacred geometry revealed to man the unifying principle of the divine architect of the world. God's mind and glory was revealed in shape and numbers. Even today the New Agers and Satanists place an importance on the geometric shapes of circles, triangles, and squares. Geometry, the study of shapes and numbers, became sacred to both Judaism and Islam. Note the importance of the geometric patterns on their mosques and synagogues. Geometry was held to be tied to the Creator's mind, and to reveal his master plan. It is well-documented that leading operative masons during the Middle Ages also had knowledge of not only sacred geometry, and both its building and mystical purposes, but also were philosophers, and mystics.

The origin of this sacred geometric science is clearer when one notes that its big revival in Western Europe, resulted from the infusion of Greek thought into Italy which resulted in the Renaissance. Remember that the Eastern half of the Roman Empire called later Byzantine, which had as its center Greece, never fell to invaders. The wisdom of the mystery schools and the ancient greek philosophers and scientists was still intact until the Byzantine Empire's capital of Constantinople fell in 1453 to the Islamic Turks. The vast libraries of Greece which dated material back to Alexandria, Egypt were moved to Italy where they spawned the Renaissance. Forty years later Ferdinand and Isabella by expelling the Jews from Spain created another movement of people and ideas. These two influxes of people and their esoteric knowledge are believed to be the single most important contributing factor to the Renaissance. The Flemish Renaissance resulted

because the Netherlands belonged to Spain, and fleeing Jews went both to Italy and to the Netherlands. From the Netherlands and Italy esoteric knowledge went to the house of Guise and Lorraine.

An example of how esoteric knowledge then became associated with the royal house of Guise and Lorraine, is that the first edition of *Corpus hermeticum* (pub. in 1549) was dedicated to Charles de Guise, the Cardinal of Lorraine and brother of Marie de Guise, who married James V of Scotland and who bore Mary Queen of Scots.

Under the cover of being zealous Catholics, the house of Guise and Lorraine spread esoteric knowledge. Men like Sir William Sinclair imported the esoteric knowledge into Scotland. Another figure was the Scotsman, James Beaton, the Scottish ambassador to France, who was also the former Archbishop of Glasgow and who worked with the house of Guise and Lorraine.

SIR JOHN DEE INTRODUCES ENOCHIAN MAGIC

Esoteric knowledge spread to England before Ireland. A famous Welchman, Dr. John Dee, created a center for esoteric studies. Sir John Dee, was the court astrologer for Queen Elizabeth. He also was a brilliant magician, physician, philosopher, alchemist, Cabalist, mathematician, scientist, and diplomatic emissary. This model of the Renaissance man lay the groundwork for modern speculative Freemasonry. He lectured on the Continent to the great European universities on Geometry. Sir John Dee was fully aware and spoke about the idea of Plato about the Great Architect of the Universe, for which sacred geometry is a method to understand this great architect's mind. In the preface Dee wrote for Henry Billingley's translation of Euclid published in 1570, Dee refers to Plato as "Divine Plato."

Sir John Dee is credited for founding a type of Magick called Enochian Magick. (Practitioners of magic often spell magic with a k.) He believed he could conjure up Angels. And he was convinced that the angels he conjured up with magic were not demons.⁹

John Dee believed he was descended from the tribe of Dan, and that the Queen of England and him were related to the Brutus and the city of Troy. He also associated himself intensely with the King Arthur legends, and his belief that the England had a destiny to rule the world.¹⁰ Dee had a politico-religious program for the imperial destiny of Queen Elizabeth I. This expansion was based on the belief that Elizabeth was descended from King Arthur, who was supposedly also a descendent of Troy which had been settled by the tribe of Dan, and that the Queen had a religious duty to conquer the world. He managed to convince the Queen to follow through on these ideas. Francis A. Yates has described this belief system in his book *Astrea. The Imperial Theme in the Sixteenth Century* (1975). Dee received a vision of a vast universal religion.

A good portion of the Christian caballists in Europe at that time were converted Jews.¹¹

Dee's library contained thousands of books, including Lullist works, Pico della Mirandola and Reuchlin. He had Agrippa's *De occulta philosophia*, and the 1545 edition of the Latin version of Giorgi's *De harmonia mundi*. Agrippa was an cabalist. Giorgi

wrote on architectural symbolism, the sacred geometry and combines cabalism letter-mysticism and Pythagorean-Platonic theory to create his own synthesis of these.

Dee was very influential with the Earl of Leicestershire and his secret son Sir Francis Bacon. The puritan Edmund Spencer the poet was also Cabalist Neo-Platonist.¹²

Dee's idea of an architect is more a description of an esoteric initiate, he writes, "I thinke, that none can justly account themselves Architects, of the suddeyn. But they onely, who from their childe's yeares ascendyng by these degrees of knowledges, beyng fostered up with the atteyning of many languages and Artes, have wonne to the high Tabernacle of Architecture...the Name of Architecture, is of the principalitie, which this Science hath, above all other Artes. And Plato affirmeth, the Architect to be Master over all

The reader has a better appreciation of the significance of Russell's references to God as being the Great Architect or the Divine Architect or Great Architect of the Universe. This masonic buzz word for God, allows us to see the connection between Russell and those who practiced sacred geometry.

In 1603, a scion of the Guise-Lorraine families became King James of England. Scottish families at this point in history carried their esoteric knowledge to Ulster, Ireland, where over two centuries later Russell's family, originally from Scotland would be living before coming to the New World at Allegheny, PA.

One of Sir John Dee's principle disciples was Robert Fludd. Fludd and Francis Bacon spread esoteric thought through the Rosicrucian channels. This esoteric thought came the full circle back to England when Johann Valentin Andreae created the lodge system to protect the Rosicrucians, and some of these lodges emigrated to England. These later became the "Invisible College of the Rosicrucians", and later became the famous Royal Society. In a Rosicrucian work from Germany A Golden Treatise on the Philosopher's Stone (printed 1625) on the page entitled "The only true way ... to attain true perfection.", there is a paragraph labelled "Enigma". Two towers must be passed to get the true believer to where he is going. The sun god is also referred to on this page. A rare plate from Elias Ashmole's *Theatrum Chemicum Britannicum* also throws light upon the subject. The plate is named the "Key to the Great Philosophical Secret". It states the Philosopher's stone is a macrocosm and a microcosm of the universe. It shows four areas which correspond to the four Watchtower areas of the Magical Universe. They are Ignis(fire), Aer(air), Tera(earth), and Aqua(water).

Before dealing with how those who practiced Enochian Magic might have had a common goal or worked with C.T. Russell, let us examine some of the items in Russell's writings that seem to connect him with Enochian Magic and its Watchtowers.

The idea of planes of existence is an important Enochian Magic idea. In Russell's first book, pp. 225-237 a big issue is made of 6 planes of existence. These are

<table>

Plane M- plane of spirit begetting

Plane L- plane of perfection of spirit
Plane K- plane of divine glory
Plane N- plane of human perfection
Plane R- Adamic races' lower plane
Plane P- Plane of typical justification

Russell's answer to the following question is in line with Enochian Magic.

"Is the body of a consecrated person a part of the New Creation? ... It is not a part of the New Creation because the New Creation is spiritual "

"Is the New Creature divine? The New Creature is begotten to the divine nature. The intention of begetting was to bring these new creatures to the divine plane..."

What does Russell think of Enoch? C.T. Russell speculates that, "Since seven is always in the Scriptures recognized as a perfect number and indicates perfection, we might understand that Enoch, the seventh from Adam, would represent that perfect man—the perfection of man, or man in his future state when he will be perfect and when he will not die. And in this sense of the word, Enoch may be considered as representative of (no ending text...)

NOTES _____

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2. Webb, Thomas. The Freemason's Monitor; or, Illustrations of Masonry. NY: Southwick & Crooker, 1802, pp. 245-46,247.
3. Souvenir Notes, Bible Students Convention, Indianapolis, IN, 1907, p.26
4. WT 7/1/41
5. The Truth Shall Make You Free (1943) WTB&TS, p. 127
6. ibid.,p.126
7. WT 3/15/43, p.95
8. The Truth Shall Make You Free(?) , p. 207
9. Yates, Francis A. The Occult Philosophy in the Elizabethan Age. London: Routledge & Kegan Paul, 1979, p. 82.
10. ibid., p. 85.
11. ibid., pp. 111-112.
12. ibid., p. 95 ff.